CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. II. MONDAY MORNING, JULY 25, 1825. No. 26.

CONDITIONS.

The Christian Secretary is published every Monday morning, at Central Row, six rods South of the State House, at Two Dollars a year, if paid in three months from the time of subscribing, if not an addition of 50 cents, except where there is a special agreement otherwise.—☞ *Postage paid by subscribers.*

The profits of this paper are, by the Convention, held sacred to the cause of Missions.

A discount of twelve and a half per cent will be made to Agents who receive and pay for five or more copies.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary, at the time of subscribing.

Twenty-five cents will be allowed to AGENTS for every good subscriber which they shall obtain for the Secretary, and return the names to this office.

☞ No paper will be stopped except at the option of the publisher, until notice is given, and arrearages paid.

All letters on the subject of this paper, or Communications for it, should be addressed to the Editor of the Christian Secretary—POST PAID.

⁂ Advertisements inserted at the usual prices.

From the Connecticut Observer

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER IV.

DEAR SIR—Before adducing direct testimony from the Bible against the doctrine of universal salvation, permit me to suggest a few other topics of collateral evidence. I observe then,

4. That I feel constrained to regard the doctrine in question with much suspicion, because it stands opposed to the *dictates of conscience and the natural apprehensions of men.* By whatever name you please to call it, whether conscience, reason, or the direct monition of God, it is not to be denied that there is something in the mind of man, or in the circumstances of his earthly existence that forebodes the same punishment to the wicked in another world, which is denounced against them in the Bible.* It is indeed often asserted by the advocates of universalism, that the doctrine of future punishment is inconsistent with reason and the known character of God. But this assertion is in opposition to facts. In every age, and on every side of the globe, men have generally believed that in the future world the righteous will be rewarded and the wicked punished. "Some very few persons excepted," all men, according to Dr. Hartley, whether Pagans, Jews, or Christians, have held the opinion not only that the wicked are to be punished after death, but that their punishment is to be eternal. Now this general foreboding of future misery to the wicked can be accounted for only in one of two ways:—Either it has come down by tradition from an original revelation, and thus shows how revelation was understood from the beginning; or else it arises from the very constitution of the human mind, and is thus to be regarded as the voice of God, speaking through the medium of conscience, and pointing men to a day when he will judge the world in righteousness. In either case, it equally disproves the assertion of the Universalist that the doctrine of future punishment is contrary to reason and the known attributes of God.

The amount of what I would say under this head is this,—the foreboding of future punishment to the wicked, which has prevailed in every age and among all nations, is strong presumptive evidence that they will be punished; and decisive evidence that universalism is inconsistent with the views which men *naturally* have of their own deserts, and of the divine character.

5. The doctrine of universal salvation is inconsistent with the character of God as a rewarder, and with the principles of a righteous moral government.

Throughout the Bible, God is represented in the character of a rewarder. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. Verily there is a reward for the righteous; and their reward in heaven is great. But what is implied in God's being a rewarder of the righteous? Is it not that he feels a peculiar complacency in their character; that he regards them as the objects of his love, and will finally make a public and visible distinction between them and the wicked? Suppose that the righteous and the wicked are regarded by God with equal complacency, and are alike to enjoy immortal life in heaven; how will you explain those numerous passages of scripture which speak of him as a rewarder of the pious? Reward always implies distinction,—and distinction made manifest by a difference in the manner of treating the obedient and the disobedient. What is bestowed indiscriminately on all is reward to none.—Considered in reference to God's treatment of the subjects of his government, reward is an expression of his approbation of the righteous and his abhorrence of the wicked,—an expression made known by the favours he confers on the one, and the punishment he inflicts on the other.

Now let me ask, is there any such distinction made between the righteous and the wicked in the present life as is implied in the character of God as a rewarder? Are not the recompenses made to either class in the present state, very imperfect, and far from corresponding with their respective characters?* It is a favourite maxim, I know, among the Universalists, that virtue is its own reward, and vice its own punishment. But this, if it were true, [as it most assuredly is not] is nothing to the point. The question is, does God reward virtue and punish vice in the present world? Does he make any such distinction in his present treatment of the righteous and the wicked as clearly manifests him to be a rewarder of the one, and a punisher of the other? Look around you and contemplate the general aspect of Providence—is it not as favourable to the wicked as it is to the righteous? Do you not behold innumerable instances of successful vice, and of unrewarded virtue? What is the language of scripture on this subject? One event happens to all, to the good, to the clean and to the unclean.—God makes his sun to rise on the evil and on the good, and sendeth rain on the just, and on the unjust.

* Admit, if you please, that flagrant vices commonly bring their own chastisement with them; what will you say as to that sober sort of intemperance, that prudent degree of covetousness, that sharp attention to self-interest and self-indulgence, that neglect of God, and cold insensibility to eternal things which are so common among men? Are these sins uniformly punished in the present life? Are those who are habitually guilty of them marked out in the Providence of God as the objects of his holy displeasure? Rather, are not these the ungodly who prosper in the *world; who increase in riches; whose eyes stand out with fatness; who have more than heart could wish?"* No man, I am sure, who regards either the testimony of facts or the word of God, can believe that the present is a state of retribution in which the righteous receive their reward and the wicked their punishment according to their respective deserts. What then is the inference? Why, if universalism is true; if in the future world vice is not to be punished and virtue rewarded, then God is not a righteous moral Governor; he makes no public and manifest distinction between those who serve him and those who serve him not; he does not sustain the character of a rewarder: but is to be regarded as an indifferent spectator of the conduct of his subjects—neither loving holiness nor hating sin; neither rewarding the righteous, nor punishing the wicked. To these monstrous conclusions I am necessarily driven, the moment I adopt the supposition that the same happiness is to be bestowed upon the wicked in the future world as upon the righteous. I cannot come to God believing that he is a rewarder of them that diligently seek him; for, according to this supposition, he treats all alike, making no distinction between those that seek him and those who seek him not. I cannot regard myself and my fellow men as the subjects of a righteous moral government under which rewards and punishments are dispensed according to each one's character and deserts; for no visible distinction is made between the holy and the unholy, the obedient and the disobedient, but all are alike the objects of divine favour and heirs of eternal life. I can no longer consider myself and my fellow men as in a state of probation and trial, forming a character for eternity, and acting with reference to a retribution in which each one is to be rewarded or punished, according to the deeds done in the body; for if all are to be saved, whether penitent or impenitent, present actions have no reference to future retribution, and present character no influence on the final condition of the soul. I have nothing to hope and nothing to fear hereafter on account of any thing I do or neglect to do in this life. It is impossible for me to do any thing to prevent my salvation. I may live as I list, embrace the gospel or reject it, practise religion or despise it, walk with God or blaspheme his name, it will be equally well with me in the future world. I shall certainly escape all future punishment, and finally sit down with Absaham, Isaac and Jacob in the kingdom of glory. Can you reconcile this with the character of God as a rewarder; or with the principles of a righteous moral government, or with the great and essential truth that men are now in a state of probation, and acting in reference to a future retribution?

Before I close this part of the subject, I wish to call your attention to a fact which must, I am confident, have great weight with every serious and reflecting mind.—It is this,—the Bible every where divides mankind into two classes and makes a distinction between them which is recognized *throughout every period of their existence.*

First, This distinction is recognized in their present character. They are described under the distinctive names of righteous and wicked, just and unjust, holy and unholy, godly and ungodly, saints and sinners, penitent and impenitent, believers and unbelievers, the children of light and the children of darkness, the friends of God and the enemies of God.

Secondly, This distinction is recognized in the different feelings which God is represented as having towards the righteous; and God is angry with the wicked every day; The Lord trieth the righteous; but the wicked and him that doeth violence, his soul hateth. Upon the wicked he shall rain snares, fire and brimstone, an horrible tempest; this shall be the portion of their cup. For the righteous Lord loveth righteousness; his countenance doth behold the upright.—They that are of a froward heart are an abomination to the Lord; but such as are upright in their ways are his delight.

Thirdly, This distinction is recognized in their being at present in entirely different states. The righteous are in a state of reconciliation to God; but the wicked are in a state of alienation from God; the righteous are in a pardoned and justified state; but the wicked are in a state of guilt and condemnation,—under the curse of the law, and having the wrath of God abiding upon them.

Fourthly, This distinction is recognized in the general resurrection. And the multitude of them that sleep in the dust of the earth shall awake,—some to everlasting contempt.—The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth;—they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

Fifthly, This distinction is recognized at the Judgment day. When the Son of man shall come in his glory with all his holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them, one from another as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, and the goats on his left.

Sixthly, This distinction is recognized in the sentence of the final judge. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; and to those on his left, Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels. And these shall go away into everlasting punishment; but the righteous into life eternal.—Here the scene closes. The righteous ascend to heaven: the wicked sink down to hell; and there the Bible leaves them. We hear nothing more of them except that their worm dieth not and the fire is not quenched. The Bible leaves the wicked in hell. It gives no intimation of any future day of mercy, or of any redemption from their sufferings. Who then shall presume to say, in the silence of God's word, that they are to be delivered from the world of wo, and made finally happy in heaven?

Yours, &c.

HAYTI.

We shall chiefly devote a portion of our columns to the communications of Mr. Dewey agreeable to his request as stated below. Very little is known respecting the present state of Hayti either in Europe or America; and all information on this subject is at this time peculiarly interesting. During his residence in the island, Mr. Dewey was well situated for obtaining accurate and valuable information, and we cannot doubt that the public will be pleased to learn the result of his observations.—*N. Y. Observer.*

HAYTI, No. I.

Messrs. Editors—You have been pleased to give a place in your paper to several letters which I wrote during my residence in Hayti. As my visit to that island was not made under the direction of any Society, and yet was undertaken with reference to matters of deep interest to our country and to a degraded class of our fellow men, you will permit me to avail myself of your columns, while I present to the public such additional statements as the importance of the subject seems to demand.

To aid in delivering our beloved country from the accumulated misery and crime in which it is so deeply involved by slavery, and to do something towards rescuing the numerous victims of this calamity from the cruel oppression under which they are now suffering, was the object which I desired and hoped to promote by my visit to Hayti. This is the high aim of African Colonization and of Haytien emigration, and the duties which have devolved upon me in reference to both have been performed with equal sincerity in pursuit of this same high object. And in relation to this object, which ought to be the one of deepest interest to every Christian and every patriot, they are one, and ought never to have been considered by any as in the least distinct or opposed.

The emigration to Hayti has not hindered, but has advanced the object of the Colonization Society, and thousands are now awake to this great work who had not thought of it, till called to reflect upon the subject by the excitement which the emigration to Hayti produced; and of these many will doubtless lend their aid to either of the schemes as opportunity presents.

In several respects there is no other object, no other improvement which is so important to the nation, or so loudly demands its attention as that which is promoted by the emigration of our coloured population. For what are canals to transport the productions of the country, compared with channels which will allow the full circulation of the genuine principles of freedom, or which will conduct away from our republic the tremendous evils, guilt, and dangers of slavery; or what are roads and railways compared with avenues which will lead slaves to freedom, and enable two millions of our countrymen to rise from ignominy and wretchedness to their proper rank in society.

The object to be promoted requires that the place to which our coloured population may emigrate, shall afford them the means of subsistence, civil and religious liberty, opportunities for education, and for improvement in the various arts [illegible] fare of man. My visit to Hayti enabled me to see the extent to which these advantages are enjoyed there, and I will now proceed to state briefly the result of my observations upon the country, its government, its institutions, the state of society and the condition of the emigrants.

1. *The country.*—This island is mountainous to a great extent, yet has many extensive plains, beautiful vallies, and one desert in the interior.—Its climate is delightful and salubrious, being made so by its mountains and by the trade winds.—Its water is excellent and abundant; and its soil most fruitful. The immense wealth it poured into France, while in a state of colonial dependence upon that kingdom, testifies most fully to the richness of its soil and the abundance of its productions. These are so well known, that I need not enlarge. Suffice it to say, that the means of subsistence and of the acquisition of wealth are offered the emigrants under the greatest advantages, and enterprise like that which is displayed in our western states, would meet with double reward, and be subject to far fewer obstacles and difficulties in the attainment of its object.

Government.—The legislative power is vested in a President, Senate, and Chamber of Deputies. The President is elected for life by the Senate, and takes the oath to support the constitution, annually. The Senate consists of 24 members, who are chosen once in nine years by the Chamber of Deputies. The Chamber of Deputies is composed of three members from Port au Prince, two from the principal city of each department, and one from each county: they are elected once in five years by the people. All males of twenty-one years and upwards are allowed to vote. The judicary is independent, and the judges are appointed during during good behaviour. The powers of the different departments of the government, and the rights of the people are defined by the Constitution. The Napoleon Code adapted to the circumstances of the country, is the law of the land.

Having never been assisted in gaining their independence, nor acknowledged or countenanced by any nation, the Haytiens have relied for security only on their arms; and as they are not yet acknowledged by France or any other government, upon their arms they still rely. This gives a military character to their government; yet it is not, as has been asserted, a military government, but a government founded on modern principles of checks and balances, and is pursuing an enlightened policy. Since the union of the whole island under the present administration, an obvious improvement is remarked by visiters to the island, and at the present moment, and for two years past, perfect harmony has prevailed. The President is very popular and much beloved, and the government every where is assuming the appearance of stability and permanency.

Invasion from the French is not at all feared, and no one that has seen the island, the fastnesses of its mountains, the army, the spirit of liberty that animates the people, and knows how destructive to European troops is the climate of the island, can have the least fear for the government, should an invasion be attempted, nor suspect that France would be so wanton and rash as to send there another army to be destroyed. A government then, acknowledged by all to be well adapted to the exigencies of that people, daily becoming stronger in the attachment of the people, affording to them liberty, protection of their property, and pursuing a policy that is both promoting rapdily prosperity at home, and gaining the respect of other nations, is offering to the emigrants privileges and advantages of the first importance, and which they do not possess here. It secures them their rights, and exalts them to the rank of men.

To the enlightened policy pursued by this government, the laws passed at the last session, which equalized the duties on imports from all nations, reduce the duties on exports so as to favour agricultore, and which have done away the remnants of the feudal system formerly in force, by making all property, real and personal, liable for debt, afford ample testimony.

The excellence of the police is manifest from the fact, that the crimes of murder, robbery, and house-breaking, are scarcely known; that travelling in all parts of the island is perfectly safe, and that no piracies are committed in its waters. Truth, however, requires us to state that petty thefts and frauds in relation to things of small value, are very frequent. While the Haytian will not steal from a pile of [illegible] change that lies by its side—while he will not break open your house, he will rifle your garden and steal your poultry. These are some of the remnants of slavery, and it is believed will vanish in the progress of improvement.

Revenue.—The government is supported by duties on imports and exports, by licenses, and the surplus of the church revenue, after deducting what is expended in the support of the church and clergy. The church revenue is raised by a tax on burials, masses, and marriages, which of consequence falls only on the Catholics, as Protestants are at liberty to bury, pray, and marry after their own forms, which subject them to no tax. Hence the establishment is not supported by dissenters.

Literary and Humane Institutions.—The literary institutions, except the Lancasterian schools, are on the French plan. The hospitals are also French. Lancasterian schools and very good hospitals are supported in all the principal towns at the expense of the government. A Lyceum for liberal education is well supported at Port au Prince. In all the public seminaries education is without expense, except for board and books, and in the Lancasterian schools even books are furnished. Common schools, and schools for the polite accomplishments, are found in very good numbers in the cities, but are very scarce in the country. The great mass of the people in the country are unable to read, and the efforts of the government to support schools are often so little appreciated, that in some instances, schools have been relinquished for want of scholars. Those who know how difficult it is to influence illiterate parents to send their children to school, will not be surprised at this fact when they recollect that Haytiens over 30 years of age, almost without exception, were born in slavery, and of course were never taught to read in early life.

There are three printing establishments on the island; two at Port au Prince, and one at St. Domingo. From the presses at Port au Prince two weekly papers and one monthly work are regularly issued, and one weekly paper is published at St. Domingo. The prices of these publications are high.

The Sabbath.—The Sabbath, according to protestant notions, is not known in the Island. The public offices are shut, and the wholesale stores generally, but the day is devoted to marketing in the morning and to amusements in the afternoon and evening. Immense numbers of people from the surrounding country flock into the large towns on Saturday and Sunday, and from noon of one day to noon of the next, bustle and trade fill the market place. The drum at six o'clock on Sab-

bath morning summons the soldiers to the review, which lasts till nine o'clock. The militia are called out once in three months at the same time and for the same purpose. The churches are open for mass and preaching on the holidays. This perversion of the Sabbath takes away from the people that instruction it was designed to furnish them, fosters their vicious propensities, and leaves them to grovel in ignorance and superstition, and the evil effects are great and obvious.

State of Society.—French manners and customs affected by the Roman Catholic ceremonies, prevail throughout the island. Native Africans brought to Hayti in early life, show you all the gesture, ease, politeness, action, and variableness of the French character, and this character extends more or less to all classes. In the lower classes it is modified by the effects of slavery which still remain, and much that was brought with their fathers and mothers from Africa. Many African customs and superstitions are found mingled with those of the Roman Catholic religion. Paganism, which gives gods to hills and streams, has its prolific progeny in Hayti, and to the imagination of many a native, this god in the shape of some scaly monster or clawed dragon, is seen occupying some hidden cave or hole of the earth, ready at all times to protect his hill or stream from sacreligious depredations.—Sorcerers and witches, with charms and incantations, in all the shapes known in Africa, hold their sway and scatter their terrors over thousands who have inherited the ignorance of their fathers; fathers too brought away from Africa by merciless men-stealers, and subjected to all the calamities of slavery, under the pretext that they were to be enlightened by christianity!

The remarks just made apply only to those of the lower classes who were slaves before the revolution. Among the coloured offspring of the slave owners and others who have always enjoyed freedom, you find many distinguished for intelligence and liberality. The higher classes, especially the men, are mostly infidels of the French school. Many of them were educated in France, and many youth of both sexes are still sent to France for education. Some are highly distingu shed for talent and cultivation. Parisian style, elegance, and refinement adorn many of their mansions, and spread splendour over their public amusements. The female holds about the same place of degradation as in France, and the intercourse of the sexes is on about the same footing.—Marriage, however, is becoming more frequent, and obvious improvement in the state of society in this respect, is taking place.

LORING D. DEWEY.

MISSIONS TO THE HEATHEN.

From Sancho the Proverbialist.

"A society of Churchmen, who had, for the last century, been engaged, among other benevolent designs, in conveying the knowledge of Christianity to Heathen, convened a meeting near my aunt's mansion house, to consider the means of extending to about sixty millions of poor idolatrous Hindoos the knowledge of Christianity. Now, whatever religion and wisdom might urge upon so plain a point, *mere* prudence could not but be alarmed at an attempt, however quiet, to disturb the creed of sixty millions of people. Accordingly, having entered the assembly, I rose, and to the admiration of my aunt, made the following oration:

"I rise, sir, to oppose the motion which has been submitted to the assembly, on the following grounds:

"In the first place, the Hindoos are savages, and Christianity was never designed for savages.

"In the second place, the religion of the Hindoos is a very good religion—why, then, should we try to change it?

"In the third place, their religion has made them excellent slaves for centuries—why, then, teach them a religion which is only fit for freemen?

"In the fourth place, they are sunk so deep in vice and misery, that it is impossible to release them from it—why, then, attempt it?

"In the fifth place, who would think of beginning to convert foreign nations, till we have converted every one of our own people?

"Sixthly, when the time comes for the general conversion of the world, some sign will be sent from heaven to tell us of it.

"Such, sir, are my reasons for resisting the measure; and whoever promotes it, and opposes me, is an enthusiast, and an enemy to the King, and to the Church of England."

"Having made my speech, I will own that I expected, as the very smallest return, the loud acclamations of the astonished clergy. But a most profound silence ensued; till a clergyman, who, I then thought, looked old enough to know better, arose, and thus addressed the assembly:—

"Instead, sir, of replying directly to the reasonings of that speaker who has preceded me, I will simply put another case, and request his decision upon it.—Suppose, instead of the present assembly, a thousand Peruvians were convened on the banks of the Amazon, to take into consideration a supplication from the nations of Europe to supply them with that bark of Peru, which is the only known antidote for a very large class of our diseases. And conceive, if you will, the preceding speaker, who, I am sure, would be happy to undertake the embassage, to be the advocate for these feverish and aguish nations, to the only possessors of this antidote. Imagine him to arise amidst the tawny multitude, and with much feeling and emphasis to state, that at least sixty millions of people depended upon their determination for health and life. At once, I am persuaded, the cry of that multitude would interrupt the pleadings of the orator, and one and all would exclaim, "Give them bark! give them bark! and let not an European perish, whom it is possible for a Peruvian to save." Thus far all would be well. But conceive, instead of the assembly being permitted to act upon this benevolent decision, some Peruvian, of an age in which the prevalence of policy or mere prudence over justice and benevolence is more intelligible and pardonable, to arise, and thus to address his countrymen:—

"Peruvians, you are far too precipitate. Consider, I beseech you, the character and circumstances of the persons for whom this privilege is demanded.

"In the first place, they are civilized nations—they read and write; they sleep in beds, and ride in coaches; they wear coats and trowsers—who, then, will say that bark is meant for such persons as these?

"In the second place, their fevers and agues may have many excellencies with which we are unacquainted—why, then, attempt to cure them?

"In the third place, their fevers and agues assist exceedingly to thin their armies—why, then, strengthen them, merely to destroy ourselves?

"Fourthly, those fevers and agues are so deep seated and violent, that it is impossible to cure them—why, then, attempt it?

"In the fifth place, who would think of curing foreign nations, till we have cured all the sick in Peru?

"Sixthly, when the time comes for the general cure of fever and agues, I have no doubt but the Great Spirit will give us some signs from the mountains.

"Such, Peruvians, are my reasons for opposing the wish of the speaker; and whoever promotes it and opposes me, is a madman, and an enemy both to the Incas and the Great Spirit."

"Now, then," continued the old clergyman, "supposing the Peruvian Orator thus to reason, I should be glad to know by what answer that young gentleman would repel his arguments."

"He then, to my infinite horror, sat down, and left me, with the eyes of the assembly fixed upon me, as if waiting for my reply; but not having any precisely ready, I thought it best to be taken suddenly ill, and to leave the room."

TEMPTATION RESISTED.

A poor chimney-sweeper's boy was employed at the house of a lady of rank, in England, to sweep the chimney of a room in which she usually drest; when finding himself on the hearth of a richly furnished dressing room, and perceiving no one near, he waited a few moments to take a view of the beautiful things in the apartment. A gold watch, richly set with diamonds, particularly caught his attention, and he could not forbear taking it into his hand. Immediately the wish arose in his mind, ah! if thou hadst such a one! After a pause, he said to himself, but if I take it I shall be a thief! and yet, continued he, nobody would know it: nobody sees me—nobody! does not *God* see me, who is present every where? Overcome by these thoughts, a cold shivering seized him. No, said he, throwing down the watch, I had much rather be poor, and keep my good conscience, than rich and become a rascal. At these words, he hastened back into the chimney. The lady, who was in the room adjoining, having overheard the conversation with himself, sent for him the next morning and thus accosted him: "My little friend, why did you not take the watch yesterday?"—The boy fell on his knees, speechless and astonished. "I heard every word you said," continued her ladyship,—"thank God for enabling you to resist this temptation, and be watchful over yourself for the future; and from this moment you shall be in my service; I will both maintain and clothe you; nay more, I will procure you good instruction, which will assist to guard you from the danger of similar temptations." The boy burst into tears; he was anxious to express his gratitude but could not. The lady strictly kept her promise, and had the pleasure to see this poor chimney-sweeper grow up a good, pious, and intelligent man.

Thoughts on the Soldier's spear, at the Crucifixion.

Occasioned by the question, was the Saviour really dead or not, when his body was taken down from the cross and laid in the Sepulchre.

Oft have we ponder'd on that cruel spear,
Which plung'd deep thro' the Saviour's side;
And thought, what meant the falling tear,
That flow'd, when musing how he died.

I thirst, he cried, and quick the men,
With sponge and vinegar and hyssop run;
To drink, they gave the bitter acid where,
To thirsty well man's cruel, more cruel there.

When the mild milk, or cooling water's barr'd,
He tasted of the acid gall and cried;
And till he cried, he worse than criminal far'd,
He cried 'tis finish'd, Yes, he bowed and died.

And oh, my soul, did all the injuries cease,
When last he gasp'd, did friend or stranger plead,
To close his eye, or lay his limbs at ease;
With spices, tombs, or burial intercede?

Then came the armed soldiers round,
When one, the body lifeless found;
Not stopp'd by duty, love nor fear,
Aims deep his pointed bloody spear.

Deep, thro' the flesh, he pierc'd the dart,
Nor stopp'd till from the Saviour's heart,
Where once both vital fluids glow'd,
A stream of blood and water flow'd.

Thus did the hell directed spear,
Confirm the fact in scripture truth proclaim'd,
That Christ must suffer death, to clear
Our guilty souls from sins of foulest stain.

Then let our humble faith embrace,
Jesus the atoning Priest, the dying Lamb,
While heavenly truth and richest grace,
Shine in Immanuel's worthy name.

Glory to God, the Saviour died,
The shadows flee, the types are all withdrawn,
Let Gentile sinners' tears be dried,
Salvation full and free is found in Christ alone.

CHRISTIAN SECRETARY.

HARTFORD, MONDAY, JULY 25, 1825.

The papers from every direction give accounts of the extremely warm weather. We should have made some remarks on the subject last week, had we not thought the evidence to every man's senses was quite sufficient, and that comment by us was altogether unnecessary.

The New York papers state, that only from the Coroner's report in that city, fourteen deaths had occurred from Tuesday, the 12th to Friday, the 15th inst. from the heat and a too copious use of cold water. They also state that 197 deaths have occurred in the city during the last week.

In Boston the mortality has been uncommonly great within the last 10 days.

In this city the thermometer has ranged in the shade from 81 to 104 for 14 days past, notwithstanding which, we do not learn that any deaths have occurred in consequence of the heat, or from the excessive use of cold water; but should the present extreme weather continue many days longer we have reason to fear that sickness will be induced. We have now much need of the latter rain, and of the showers upon the mown grass.

Indian corn, in many places, is suffering severely by the drought.

By the latest accounts respecting the Greeks, it appears that they are still triumphant.

In our own country, Rail-roads, Canals, Banking incorporations, Gov. Troup of Georgia, and the Creek Indians, engross much of the public attention.

In almost all the civilized nations of the earth, the trumpet of war is hushed to peace, and mankind are, according to the measure of light afforded them, investigating the rights and duties of rulers and people.

The missionaries of the cross are penetrating almost every land, and publishing the glad tidings of salvation to ruined men.

The universal circulation of the Holy Scriptures is daily becoming the object of more intense desire, and more efficient exertion with christians of every name.

The distribution of Evangelical Tracts is an object in which all the pious rejoice to co-operate, while Sabbath schools are assuming their due importance in the estimation of the Christian church. There remains, notwithstanding, very much land yet to be possessed.

The field is the world, and the labour to be accomplished in the moral renovation of our race is beyond conception great, but while it is the privilege of the church to say with David, "In the Lord have I righteousness and strength," and with Paul, "I can do all things through Christ which strengtheneth me," there is no cause for fear or discouragement.

Notwithstanding the existing benevolent operations of the day, the church of Christ has not yet put forth half thestrength which under God she may exert, when she shall come to feel in a suitable degree the *value of immortal souls*, and the duties and sacrifices, which the Saviour requires of those who are partakers of his rich grace.

A terrible fire was experienced at Aquadilla, Curracoa, on the 12th June last, 34 houses were burned, and 14 pulled down. Loss estimated at $100,000; one half destroyed by fire and probably the other half stolen, the greatest confusion and disorder prevailed, the civil authorities possessed neither disposition or ability to preserve order.

A gentleman residing in Pendleton District, South Carolina, asserts from actual experiment, that sweet olive oil administered internally, and applied to the wound, is a certain cure for the bite of a viper or rattlesnake, that seven spoonfuls are sufficient to effect a cure. It also has been used with success in cases of hydrophobia.—*Augusta paper.*

Comparative view of the weather by the Thermometer, as prepared by Dr G. Bolles, of this city—June and July, 1825.

	6 to 7	at 12 o'cl.	5	winds	weath.
June 9		90°	97°	3 hottest days this month.	
10		94	90		
11		92			
July 10		90	96	S.	
11	82	101	98	SW.	clear
12	83	102	95	S.	clear.
13	81	87	92	SW.	clear.
19		98		SW.	clear.
20	82	104	91	SW.	clear.

On the 21st the thermometer stood as follows: at five, 80; nine, 92; twelve, 100; two, 107; three, 104; eight, 88.—Wind SW. weather generally clear—some flying clouds.

General Intelligence.

COL. CROWELL.—It is no more than justice to this officer, who has been suspended from the Creek Agency by Major Andrews, the U. S. Special Agent to mention, that in taking this measure, the Major distinctly informed him that he did not proceed from any present impression unfavourable to his innocence of the charges brought against him by the Governor of Georgia.

I am not at liberty, in my present peculiar situation, (says Major Andrews) to form a settled opinion on the charges made against you, till all the evidence to be collected from every quarter has been received and carefully examined. But I feel it due to you to say, that so far as I am at liberty to take up a present impression it is in favour of your integrity and honour. I feel it due to you to make this statement, in consequence of the course (which must be considered an unjust one, if not oppressive,) pursued towards you by the authority of Georgia; my impressions too being chiefly grounded on the exparte testimony taken against you.

Your suspension is made from courtesy to the authorities of Georgia, who have repeatedly and urgently demanded it—on the ground that it would be impossible to elicit unbiassed testimony in the Indian nation whilst you are in the exercise of your functions. It is done too from a desire to do away all pretexts which might otherwise hereafter be seized on to destroy confidence in the results of the examinations. The suspension will be withdrawn so soon as those examinations are concluded, should they result in establishing your innocence.

From the National Journal.

Col. Crowell, the United States' Agent in the Creek Nation, was suspended by Maj. Andrews Special Agent of the Government, on the 21st of June. The duties of the agency are entrusted to Capt. Triplett, the Sub-Agent during the investigation, and until a decision is made upon Col. C's conduct, after the collection of all testimony, and the examination of all the witnesses. Col. Crowell, who was not permitted to appear before the committee of the Georgia legislature, appointed to inquire into his conduct, nor afforded an opportunity of confronting a single witness, that appeared against him, has invited the commissioners appointed by Georgia, to attend the examination of his witnesses, for the purpose of putting to them any questions, in reference to his deportment, that they may think proper. In his letter to the Commissioners, he says—"In giving you this invitation, I wish you distinctly to understand, that it is not given under the impression that it is your right—since I have not been confronted with witnesses against me; but is given under a full conviction of being able fully to establish my innocence, by witnesses who shrunk not from the ordeal of a cross-examination, and to show you that my defence rests not, like the accusation against me, upon the flimsy foundation of garbled evidence, arbitrarsly taken, and improperly reported."

[The following letters are from thh Milledgeville Journal of July 5th. His Excellency Governor Troup is still on his stilts, and intends, as it would seem, to make every person, with whom he has official intercourse, submit to his superabundant dignity. We presume that this refusal to hold further correspondence with the Agent of the National Government is, in his Excellency's opinion, equivalent to the dismissal, by one sovereign of a minister plenipotentiary of another, and a preliminary step to the declaration of war.—Whether Governor Troup is ripe for actual hostilities, or not, we shall probably soon know. *N. Y. D A.*]

OFFICIAL PAPERS.

EXECUTIVE DEPARTMENT, GEO.
Milledgeville, June 28, 1825.

SIR—A paper of this morning, printed at this place, containing a letter purportsng to be addressed by your Special Agent, to the Agent for Indian Affairs, in extenuation of his conduct in suspending him from his functions under your instructions, is forwarded for the information of the President. If, in writing such a letter, the Special Agent has so acted as to find himself within the letter or spirit of those instructions it is obvious that the question which he was charged to investigate had been prejudged at Washington, before his departure from that City, and that consequently the Government of Georgia can no longer, consistently with its dignity, hold intercourse with that officer, of which, as you will see by the enclosed letter, he has had due notice.

Respectfully, G. M. TROUP.

The honorable J. BARBOUR,
Secretary of War.

EXECUTIVE DEPARTMENT,
Milledgeville, June 28, 1825.

SIR—I call your attention to a letter purporting to be yours, and addressed to the Agent, in extenuation of your conduct for the act of suspension, and published in a paper here of this morning called the Patriot. If this letter be authentic, you will consider all intercourse between yourself and this government suspended from the moment of the receipt of this.

G. M. TROUP.

T. P. ANDREWS, Esqr.
Special Agent—Creek Agency.

At New-Haven, on the 4th of July, the following, among other toasts, were drank:

Gov. Troup and Esq. Lumpkin of Georgia—Don Quixotte and his Sancho—resolved to "stand by their arms" to encounter "*sniveling insinuations.*"

The State of Georgia.—She will require more than one *Troup* to dissolve the Union, and a wiser head than any *Lumpkin* possesses, to cure her of the *Creeks* on her back.

From the Washington Gazette.

Speech of an Indian Chief, who assisted in killing Gen. M'Intosh.

Brothers!—M'Intosh is dead. He broke the law of the nation—the law which he made himself. His face was turned to the white-men, who wish to take our lands from us.—His back was to his own people; his ear was shut to the cries of our women and children. His heart was estranged from us. The words of his talk were deceitful; they came to us like the sickly breeze that flies over the marsh of the great river. The Great Spirit turned away his face from him.—He fell by the hands of red men, at his own place, in the sight of his women and children.—The false men, who joined him, fell also with him.

Brothers!—M'Intosh was brave—the deeds of his youth were mighty; but his heart became changed, he spoke the words of deceitfulness. He walked in crooked paths, which his brothren knew not—paths which led down to death. He deceived us, and we slew him. The land is red with his blood, and with the blood of his friends. Our vengeance is satisfied. We bury the hatchet of revenge. Let us obey the Great Spirit, that he may lead his children in the path of their wandering.

It is understood that, when the trial of Commodore Porter, now pending before the Naval Court Martial, is closed; the Court will continue its sittings, to embrace the trials of Captain Stewart and Sinclair, Commandant Carter, and Lieut. Hunter—on charges to be then and there preferred.

Judge Provost, who had been ordered home as a material witness in the case of Commodore Stewart, is, we understand, since dead. Of the particulars of his death we have no information; but we believe the report to be correct. It will be recollected that the Judge has acted as the private agent of our government in Chili and Peru, since a very early stage of the late revolutions, on the borders of the Pacific.—*Ib.*

From the Democratic Press, July 13th.

The Murats.—Within a few days two sons of the late King of Naples, Achilles and Napoleon Murat, made at the Prothonotary's Office of the Court of Common Pleas of this county, the necessary Declaration of their intention, preparatory to their becoming citizens of the United States. We believe that both those gentlemen intend to settle in Florida. They are the first members of the Bonaparte Family, who have officially recorded their intention to become citizens of the United States. We do not recollect that any of the illustrious exiles from France, or any part of the continent of Europe, who have taken refuge from the political trouble of those countries, have recently taken any steps to evince a wish to incorporate themselves with the American Family. It is pretty generally known that in this city, in 1792 Talleyrand took the oath of allegiance to the United States, and renounced all Kings, Princes, Potentates and Powers.

MORTALITY IN NEW-YORK

One hundred and ninety seven deaths occurred in this city last week, which is sixty more than ever happened in any one week.—Thirty three of the number were from drinking cold water; a considerable number from apoplexy, inflammation of the brain, and sudden death—making nearly sixty sudden deaths. Too much care cannot be observed by persons in this oppressively hot weather in drinking cold water, and against over heating themselves.—*N. Y. Dai. Adv.*

SECRETS OF THE SLAVE TRADE REVEALED.

The following letter, which was found on board of a slave trading schooner, captured by a British cruiser, is among the documents respecting the slave trade recently presented to the British parliament. The term "ebony," as used by the writer, denotes *black flesh*, and the term "logs," signifies *single slaves.*

St. Jago De Cuba. Dec. 12, 1824. Under the auspices of Mr. Couronneau, of Bordeaux, we have the honour of tendering to you our services at this place.—You know, gentlemen, that the advantages which our market offers for the disposal of ebony, gives it a great preference over any other of our colonies. We have received this year a great many cargoes of that article, on account of merchants at Nantes; and toward the end of January, we expect here other ships that have sailed from the last mentioned port. All our sales have been attended with favourable results: the longest credit is 24 months. It is always difficult to get cash; but, by making sacrifices, one may still succeed in covering the amount of the fitting out; we must, however, tell you, that our town is one of those where the payments are most punctual, &our last account of sales have left a capital of more than half cash, and half at 12 months' credit. The last cargo sold here was that of the Harriet, of Nantes; 338 logs were disposed of on their landing [those that were damaged excepted] at $225 each, payable part in cash, and part at eight, and part at twenty months credit. This merchandise was of a very ordinary nature, and had suffered much. By getting rid of the article at once, you make a much better thing of it. Vessels are required to use a great deal of precaution on account of the cruisers. They must guard against reconnoitering Guantanamo, and stretching along the

coast, they must pass to the southward of St. Domingo and keep in the offing. If on making Uragua they discover a suspicious vessel, they must immediately proceed to the Moro, and anchor under the fort, with their signal flying; there they will receive instructions relative to the spot where they must land, and they may without inconvenience send a boat on shore—the commandant, who is devoted to us, would deliver a letter of instructions to the captain. In the event of being chased, it would be advisable for the vessel to continue her course leeward, as far as a small bay called Assaredo, which is situated about six leagues from Fort Moro, where she would meet with assistance, observing that, in a case of imminent danger, one may run ashore in the first small creek that presents itself. There are always there Indians, through whom a letter can be forwarded to town. When once the cargo is on shore, all risk is at an end.

We have this day to communicate to you a circumstance that will no doubt afford you as much interest as it does to us: The brig Two Nations, Capt. Pettier, which had lately been captured by an English cruiser, [at the moment when she appeared before Uragua with a cargo of Ebony,] and carried to Kingston, has been released, the Admiral having declared that no one had the right of capturing the French flag. In consequence of this the brig has returned to Uragua, where she landed 456 logs. Had the wood been good, it would have had a fine sale; but owing to the bad state of the cargo, which had suffered much, it is of the smallest kind. The liberation of the vessels offer us the assurance that our flag will henceforth be respected. The three vessels that were cruising upon our coast were immediately recalled to Jamaica. As to the Dutch, there is only one English vessel of war in our latitude commissioned to capture them, the others are altogether interdicted that right. We consider, therefore, that there is no longer any risk upon our coast, and that vessels may present themselves with all safety before Uragua, where we constantly keep a pilot. The sales meet no opposition, and are carried on in some measure publickly. Our coffee is still falling: no one would pay on the present day more than 9 or 9 1-2 for the best; some fine has been brought lately at 8 a 8 1-2.

We have the honor to salute you,

[Signed] L. DUTOCQ & CO.

Messrs. BANNAFFE & LARIVIERE,
Point a Petre, Gaudaloupe.

SAMUEL FIELDS.

A short time since, Samuel Fields, a revolutionary soldier, in the eighty-seventh year of his age, was convicted of the crime of murder, and sentenced to be executed at Brookville, the capital of Franklin county, in Indiana. The following account of the proceedings on the day appointed for his execution, is from the Brookville Inquirer:

On Friday last, the 27th of May, the Sheriff of this county, pursuant to the sentence of the court, at about 12 o'clock, opened the prison door, and exhibited to public view one of the most awful spectacles the human eye could have beheld—it was Fields. He was lifted by four or five men upon a platform erected upon a waggon, and seated in a recumbent chair, which was considered necessary, on account of his bodily debilitation. A procession was formed, and the waggoner drove towards the place prepared for his execution. He was clad in white, the usual habiliment. The old man with snow white locks, and a countenance that had lost its expression in wrinkles; whose manly frame had been visited by eighty-six winters, and whose candle of life was just flickering out, was conducted through a sympathetic throng of thousands to the gallows. Here he was halted in the midst of three thousand people, who assembled to witness the solemn scene.

The Rev. Augustus Jocelyn rose and delivered an eloquent and appropriate sermon, and then stated that he had frequently conversed with the old man during his confinement, and that he had always found him truly penitent. Some well adapted remarks were made by the Rev. Mr. ———, and divine service was then concluded. The Sheriff told the prisoner "he had but twenty-three minutes to live." At this time all was in readiness to suspend him, the rope was put round his neck, and made fast to the gallows. Every eye was riveted on the unfortunate object in breathless expectation. At this crisis a noble feeling pervaded the whole assembly—the impulses of humanity were visibly depicted in almost every face.

Even at this moment, the numerous multitude beheld in Fields all that was characteristic of a brave, patriotic, and active officer of the revolution, and a man who had fought and bled in support of our institutions, and had wasted the flower of his youth in conquering and dispelling the enemies of our common country, and who for the *first time* in so long a life, had been charged with a crime—forced by human authority to expect nothing but to meet his God! At this critical juncture, just as the sheriff was about to perform his duty, His Excellency James B. Ray, acting Governor of the State of Indiana, appeared and addressed the prisoner in words to the following purport:

"*Samuel Fields!* You have been convicted of the crime of murder by a jury of your country, and sentenced by the court to be executed on this day. Your last hour is just expiring. You have petitioned the only human authority on earth that has power to save you, to permit you to live. Your petitions have been received, weighed, and investigated. Your whole case has been examined and matured. In making this appeal, you have imposed on me the performance of the most responsible and important duty of my life. If, in coming to a conclusion on this subject, I had attempted to consult popular feeling, I must have been lost in the variety of opinion. Duty with me is above all considerations, and conscience must be my guide. Though you stand convicted, a majority of the officers of the court that tried you, and about *eight hundred* of your fellow citizens, have petitioned in your behalf, including the clergy of your county, men well known for their attachment to good government and to law—men who would never identify themselves with your case if they thought you a wilful and malicious murderer.—Your own and these petitions have had weight with me; but let me assure you that you have had a still more powerful advocate. The blood you freely parted with in our struggles for independence, and your infirmities and scars speak for you?—Those soldiers who fought with you for our common country, who now stand around, are powerful orators and successful advocates for you; and I almost fancy that I hear the voices of *Washinton* and *Warren* calling for *mercy* in your behalf.

Take this, sir, [handing him a Pardon] and remember, that by exercising this high constitutional power, I am responsible to my country for your future good behaviour. Though I view you as a child in intellect and as a dying man, yet should you ever, by the favour of heaven be restored to health, remember that I am your security for your good conduct.

Whilst I am willing under all circumstances to restore you to life, I do not do so under the belief that you have comitted no crime. No, my opinion is, that you might have been convicted of manslaughter. But as the verdict stands against you, you must either be hanged or pardoned. I have no power to commute, to change your punishment—no, none, but to forgive you. In doing this I may err. But "To err is human, to forgive, divine."

Never had electricity more influence upon the human frame, than this had upon the prisoner and the spectators. The throb of universal approbation was instantaneously felt, and some even shouted with joy. The poor old man raised his head from the most stupid lethargy, and at once became animated; gratitude was immediately seated on his heart. But few seem dissatisfied with this magnanimous act of the Governor.

Important Indian Treaties.—A letter to the Editor of the Missouri Intelligencer, dated St. Louis, June 4, says:—"Treaties have been concluded by Gen. Clark, with the Kansas and Osage Indians, for the cession of all the land which they held within this State, and also for a considerable district of country west of Missouri and Aakansas. Several new and advantageous stipulations have been introduced into these treaties. The Kansas are to pay for all horses or other property stolen or taken by them from the white people since the year 1815, and the Osages are in like manner to pay for all similar depredations committed by them since the year 1808. The Indians are also to pay for all future injuries of the same kind, which is to be annually stopped out of their annuities, on making proof to the agents of the value of the property taken. The country west of Missouri and Arkansas is appropriated to the use of the Kansas and Osages, and of the other Indians now within the limits of this State, none of whom are to settle within twenty leagues of our boundary. Thus these important treaties have been concluded, by virtue of which the beautiful tract of country on the western border of this State, will be laid open to the settlement of the white people, and the whole state is to be freed from the nuisance of an Indian population."

Destructive Fire.—On Thursday evening the 30th ult. a few minutes past eleven o'clock, a fire broke out in or near one of the forging shops, belonging to the Unitee States' establishment in Springfield. [Mass.] The building and machinery were destroyed. Much damage was done to the tools and to the stock, such as musket barrels, locks, stocks and mounting; and the whole is estimated at 6 or 7000 dollars. Mr. Thomas Blanchard, a gentleman of much genius and most commendable enterprise, lost the principal part of his very valuable machinery, and among the rest his new machine for turning tekel blocks.

The Governor of Georgia, in compliance with a requisition of Major General Gaines, has issued an order, requiring the Volunteer corps of Infantry and Cavalry, attached to the 3d, 4th, 5th, 6th, and 7th Divisions of the Militia belonging to that State, to hold themselves in readiness to march at a moment's warning, completely armed and equipped.

The Commissioners of the State of Georgia, in company with Major Andrews and Gen. Gaines, held a talk with the friendly Indians at the Indian Springs, on the 20th inst. Two days after, a meeting of the hostile party was to have been held at the Agency at which the same gentlemen, together with the United States' Commissioners, Messrs. Campbell and Merriwether, were to attend.

From the Boston Courier, July 14.

The effects of the weather have been truly melancholy. We are not able to state exactly the number of deaths that have been occasioned by the excessive heat, or from imprudence in drinking cold water. From the best information we can obtain, the number is not less than · twenty!" chiefly among the labouring classes, and those persons who were at work in situations peculiarly exposed. There were nine persons died in Broad-street within a period of twenty-four hours. These were Irish emigrants. To persons who were accustomed to passing through this street and observing the mode in which these people live, this mortality will not be surprising. They live chiefly in cellars; oftentimes 15 and twenty in a room, the atmosphere of which is infected by all sorts of impurities. They are altogether without prudence, and seem, some of them, to want the instinct that preserves the health of the brute creation. An incident was related to us last evening by a gentleman whose means of knowing the fact are ample, which illustrates the singular improvidence of this class of our city's population. A man died in one of the cellars some time since, his fellow boarders opened his trunk, and found that it contained twenty-seven dollars in cash. They watched with the corse, and had an Irish wake, spent the whole of the money for spirituous liquors, and in the morning asked for subscriptions of money to pay the funeral expenses of their dead companion.

High Steam.—Yesterday, the mercury in Fahenheit, at Lynch & Clarke's soda stand, Wall-street, is stated to have risen to 98. On a high and airy situation in Broome street, it rose to 93, for the first time in many years. The thermometer put into the shade without doors, the mercury rose to 100, and removed to a position in the sunshine, 18 inches from a brick wall, and in the fresh breeze, it reached 128.—*N. Y. Stat.*

From the Cattskill Recorder, of July 15.

Hot Weather.—The heat for the last few days has been extremely oppressive. On Sunday and Monday last the thermometer stood at 96° in the shade in this village.

On Tuesday evening we were visited by a most tremendous thunder storm, during which a barn belonging to Mr. Stratten, a short distance from this village, was struck by lightning, and entirely consumed, together with its contents.

LATEST FROM ENGLAND.

The news from Liverpool by the Topaz, arrived at Boston, is as late as the 14th of June. The only intelligence of much interest, is an article from the Paris Constitutionel of June 9th, which states, that on the 17th of May, the Greeks under the command of Bozaris, and other officers, defeated Redschid Pacha, at the head of 25,000 Albanians, Suliots, &c. The Greeks had but 12,000 men. The Turks are stated to have 3000 killed, to have left twenty standards, and all their artillery. Two Pachas were taken prisoners. We most sincerely hope this account to be correct, as it will in a great measure secure the Greeks for this year.

The British funds had declined considerably, for which, however, no satisfactory cause is assigned.—*N. Y. Dai. Adv.*

ADDRESS TO THE WYANDOT CHIEFS.

The following is the address of the Superintendant of the Indian department at Washington to the Wyandot chiefs. The sentiments which it breathes do honour to our national government. We trust that the President is as friendly to the *Creeks* as to the Wyandots, and that he will not suffer Governor Troup "to fall on a poor helpless red child, and kill it because it is weak."

Department of War—Office of Indian Affairs, 25th March, 1825.

Friends and Brothers,—Your talk to your great father, the President of the United States, of the 7th month, has been received, and read by him.

Brothers—Your great father takes his Wyandot children by the hand. He thanks them for their greeting of health and peace, and offers you in return his best wishes for your prosperity and happiness.

Brothers—Your great father is very much pleased to hear of your improvement, and especially that you are learning to reverence the *Great Spirit*, and to read his word, and obey its directions. Follow what that word directs, and you will be a happy people.

Brothers—Your great father takes a deep interest, as you do yourselves, in the prosperity of your children. They will be certain to grow up in wisdom, if you continue to teach them how to serve the *Great Spirit*, and conduct themselves well in this world. In all this the word of the Great Spirit should be your guide. You must teach them to love peace; to love one another; to be sober; you must instruct them how to plough the ground, sow the seed, and reap the harvest: you must teach them how to make implements of husbandry, and for all the mechanic arts: your young women you must teach to spin, and make your clothes, and to manage your household; your young men to labour in the shops, and in the fields; and to bring home all that you may need for the support of your families. Add to all this the fear and love of the Great Spirit, and obedience to his word, and be at peace with one another, and you will be a happy people.

Brothers—Your great father is glad that you have got so good a man as the Rev. Mr. Finley among you. Listen to his words. Follow his advice. He will instruct you in all these things.

Brothers—Your great father will never use force to drive you from your lands. What Gov. Cass told you, your great father will see shall be made good. The strong fence which he promised you at the treaty of Fort Meigs should be put around your lands and never be broken down, never shall be, by force or violence. But your great father will not compel you to remain where you are, if you think it better, at any time, to settle elsewhere.

Brothers—On this part of your talk, your Great Father directs me to send you a small book, which Mr. Finley will read and explain to you. You will see from it what his views are on the subject of making the Indians a great and happy people. But he will never force you into the measure, but will leave it to your own discretion. As reasonable children, he thinks you will see a great deal of reason in this small book, and that your best interests are connected with a compliance with what it recommends. But be happy, and fear nothing from your great father. He is your friend, and will never permit you to be driven away from your lands. He never will fall on a poor helpless red child, and kill it because it is weak. His heart is not made of such cruelty. He would rather protect and defend it, and care the more for it because of its helplessness.

Brothers—Your great father greets you as his children, and bids me tell you, you will find him in all things kind and merciful to you. He sends you his best wishes for your improvement and happiness.

Your friend and brother,

(Signed) TH. L. MCKENNY.

La Fayette—We learn that some gentlemen in the state of Ohio, have examined the township lately bestowed on Gen. La Fayette, and have agreed to offer him five hundred thousand dollars for it. This is conclusive evidence that the land has been well located.

ATLANTIC AND PACIFIC.

The prospect of a Canal communication between the Atlantic and Pacific Oceans, across the isthmus of Nicaragua, becomes daily less remote and uncertain. It is an additional satisfaction to know that in this important work, the United States is likely to be a participator. A company of New-York merchants sent out Curtiss Bolton, Esq. a respectable merchant of that city, to investigate the proposed route by way of the San Juan River, and the Lakes of Nicaragua, with a view to carry into execution a work by which the commercial interests of both countries will be so considerably benefited.

Religious Summary.—At the late anniversary of the Continental Bible Society in London, the interesting fact was stated that Dr. Brunot, the Italian physician who attended the lamented Lord Byron in his last illness, had embraced the pure principles of Christianity, and was about to set out from Geneva as a missionary to Greece.

Episcopal Theological seminary in Ohio.—The preparatory departments of this institution, are for the present opened at the residence of the President, Bishop P. Chase, near Worthington. Two instructers of well known ability have been engaged to assist the President, and the course of study is the same as in the most approved Academies and Colleges. The students will reside under the same roof with the President and Instructers, and be continually subject to their inspection. The terms will be as follows:—Tuition in the Collegiate studies, [per annum,] $20; Academical Studies, $10; Board per week, $1; Incidental expenses, 25 cents. Candidates for Orders will receive instruction gratis.—*Pittsburg Recorder.*

THE PROTESTANT AND PAPIST.

A Protestant clergyman, having occasion to travel in France, before the revolution in that country, happened in one of the inns where he stopped, to fall into conversation with a French gentleman—a Papist. The papist was a well bred, intelligent man, and conducted himself with much politeness when conversing on common topics: but no sooner did he come to learn from some unavoidable expressions in conversation, that the gentleman with whom he was talking was a Protestant, than he discovered his bigotry. "And pray," says he, using the hackneyed phrase and question upon this subject, "where was *your* religion before the days of Luther." "Permit me," said the clergyman, "to answer your question by another: where, pray, was your face, sir, this morning before you washed it?"

A Clergyman's Life.—To a person who regretted to the celebrated Dr. Samuel Johnson that he had not been a clergyman, because he considered the life of a clergyman an easy and comfortable one, the Doctor made this memorable reply.—"The life, of a consciencious clergyman is not easy. I have always considered a clergyman as the father of a larger family than he is able to maintain. No, sir, I do not envy a clergyman's life, as an easy life; nor do I envy the clergyman who makes it an easy life."

WONDERFUL PRESERVATION.

The Coromandel, an English ketch-rigged vessel, homeward bound from Faro, was overtaken by the tempest in November, 1824, that dashed so many souls into eternity off the Eddystone Light-house. Two men were upon deck, and the master, the cabin boy, and one sick passenger, and a sailor, were down below in the cabin, examining the situation of the vessel by a swinging lamp. On a sudden a heavy sea struck the ketch, and laid her bottom uppermost, and plunged the two sailors on deck into a watery grave. The shock was so great in the cabin that its inmates were some minutes before they could ascertain what had happened. The captain shifted on his side, and called the boy, when at length he exclaimed, "O, master, I can feel nothing but flat boards over my head." The captain struggling to rise, exclaimed, "Good God, the vessel is capsized."

The bottom of the vessel being like the surface of a cask in the water, the waves went over her continually without producing much motion to the cabin, and the unhappy mariners continued in silent horror, awaiting that slow but fatal doom which now appeared to them inevitable. The captain, forcing his head upwards, forced open the scuttle in the floor of the cabin, which enters into the Lazaret, or provision room, next to the stern post and the keel abaft. He intimated this to his wretched and miserable companions, who felt the water rising, and they all crept in, jammed together. In this dreadful situation they lay, in the most awful suspense, for eight hours, until the water rose up as high as their breasts, and sometimes flowed over their faces, when they scooped it off with their hands, and upon a slight motion of the vessel it receded to their breasts again.

The vessel was driven in the waves towards Plymouth. Here the first shock was felt by the mast striking underneath the vessel on the rocks off Drake's island. The mast soon gave way, and she had drifted to the back of the Breakwater, when a huge wave lifted her bodily up, and carried her directly on the Breakwater, where it left her in the most extraordinary manner. Upon this wreck of stones the Coromandel was cast, by the wonder-working hand of God Almighty, simply for the preservation of a handful of poor, sorrow struck sailors—certainly God is good to sailors!

A large stone dashing against the ship's side, forward, drove in the timber. Thus did God make a window to give light, and a door to give egress to the wretched mariner. They were soon sensible that she had struck violently upon some rocks and was breaking up. The water within the vessel now rushed out with violence. Thus death fled from the captain, who seeing daylight forward, and finding the water was escaped, crawled down from the bottom of the cabin floor; and the deck having been carried away, he found himself upon the broken fragment of the Breakwater, and he and his companions crawled out, and looking round, discovered they were landed most miraculously on the Plymouth Breakwater. The scene that presented itself afforded but little hope of ultimate deliverance. The tempest still howled horribly; the waves rolled furiously, and the surrounding surges, carrying their spray up to the clouds, contributed to render all hope that they should be saved nearly fruitless. Not a ship or boat was to be seen. Many had been dashed into a thousand pieces; and wrecks of ships were heaped one upon another in Plymouth, in the most tremendous confusion. The captain could scarcely move; he sat upon a stone, and the flag of the ship washed up and floated near him. He begged the sailor to reach it, and lift the boy upon one of the highest stones, that he might hold it as long as he was able, in hopes some one might see it, and venture to their assistance. A gracious Providence soon interposed. A Sutton Pool pilot sloop, that had saved two or three vessels and crews already, was again ranging along shore in her dangerous navigation of hazard and humanity, when a man observed the poor cabin boy's flag. (O, the goodness of God!) They instantly bore down to the Breakwater, and, at the risk of their lives, saved every individual, and conducted them safely to Plymouth. O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

OBITUARY.

In this city, Col. Samuel Lawrence, aged 63.

At East-Hartford, Miss Betsey Olmsted, aged 49, daughter of Capt. Benjamin Olmsted.

At Middletown, (Middlefields Society,) Mrs. Mary Dickinson, wife of Mr. John Dickinson, aged 36.

At Wethersfield on the 11th ult. Chauncey, son of Capt. John Palmer, aged 11.

At New-Haven, on the 17th inst. the Rev. Matthew Rice Dutton, Professor of Mathematics and Natural Philosophy in Yale College, aged 42

NOTICE.

The Court of Probate for the District of Stafford hath allowed six months from the date hereof, for the creditors to the Estate of Ira Jewet, late of Tolland, in said District deceased, to exhibit their claims for settlement. Those who neglect to present their accounts properly attested within said time, will be debarred a recovery. All persons indebted to said estate are requested to make immediate payment to

ELIZABETH JEWET }
JOHN WARREN, JR. } *Adm'rs.*

Tolland, July 18, 1825. 3w26

NOTICE.

The managers of the *Hartford Society for the suppression of Intemperance* will pay five dollars for the best essay, upon the evils of the intemperate use of ardent spirits. The essay to consist of not less than three, and of not more than four duodecimo printed pages and to be forwarded to the subscriber within sixty days from the date hereof.

If any writer should wish to have his name unknown, he can place it in a separate envelope, and enclose it with his essay: and it will not be opened unless his essay is accepted as the best.

S. H. HUNTINGTON, Secretary
of the Board of Managers.

Hartford, July 7th.

BOOK & JOB
PRINTING,
Of every Description,
EXECUTED WITH ACCURACY,
At the Office of the
CHRISTIAN SECRETARY.

DR. CHAPIN'S SERMON,

Continued from page 100.

5. Pastors are grieved when their churches neglect to supply their temporal wants. We do not wish you to pamper them with delicacies, or to load them with riches, so that they may be tempted to wallow in luxuries. Past ages have shown the sad consequences of high wealth among the professed ministers of Christ. In this country ministers are generally poor men, and we should view it as a heavy judgment on the churches, if their pastors were possessed with overgrown estates. It is much best for their people, and much the most friendly to their own spirituality of mind, that they should not be cumbered with an abundance of worldly goods. But if it be an evil to make them rich, it will not, therefore, be right to let them starve. Ministers are men, not Angels, and generally, like other men, they are surrounded with families. They cannot live without food and clothing But how are they to be supplied? Will you rely on miracles, and fancy that the windows of heaven will again be opened to rain down bread and flesh to furnish their tables? or do you imagine that their present stores will no more waste, than the widow's cruise of oil and barrel of meal? Look at them. Do not their treasures spend and their raiment wax old and need repairing, or replacing, like those of other men? Can they go, like Elijah, forty days and forty nights by the strength of one meal? No, brethren they must have daily food, or they will famish and die. But the question again returns, how is their support to be procured? Will you say that the duties of the pastor, such as studying, preaching, visiting the sick and afflicted, together with many other nameless calls, are all so light, and may be so quickly gone through, that he can well attend to them all, and yet, like other men, he may earn his bread by laboring six days out of seven? No, my hearers, your good sense and your knowledge of the arduous labors of a faithful minister of the gospel have taught you better sentiments.

Let us suppose that here is a church able in all respects to give to their elder an adequate support, and that he has ability and inclination to make a good use of his time. He is, we will say, a young man. He wishes to cultivate his mind, and to make higher attainments in divine knowledge. He is aware that if he do not add to his little stock of information, his present resources will soon be exhausted, and that then his flock will become wearied with a barren sameness, and soon begin to pine away for want of fresh and green pastures. Their growth in the mysteries of godliness will be slow, not being fed with new supplies of the bread of life. That he may make progress in sacred learning, and become a scribe well instructed into the kingdom of heaven, so that he may be able to bring out of his treasure things both new and old, he wishes to be exempted, in a proper degree, from the cares of this life, and to give himself wholly to his great work. Now instead of giving him this time to labor for their spiritual welfare, this church, we will further suppose, withhold from him all support. What is the result? He leaves them, or soon necessity drives him into the workshop, or obliges him to flee into the field. He buys up lands, becomes a tiller of the soil—his fields begin to bear well, and herds to multiply, and he soon becomes a thrifty farmer.—A spirit of avarice may be engendered—his people begin to be jealous of his growing wealth, and conclude that it is neither policy nor their duty to lend him any assistance. He becomes worldly minded—having been disappointed of his portion from his people, he now turns his eye to another source, and looks for his own quarter—that mode of employment, which at first was imposed by painful necessity, by the progress of time grows into a pleasing habit—he loses his relish for books—confinement is a burden—his study is forsaken, and the field becomes the place of his resort—his mind is unfruitful—his sermons are dull—his church grows drowsy at hearing what they have quite learnt by heart—the youth grow up in ignorance and vice—the congregation grows thin and scatters away, and every thing around wears the frightful aspect of moral decay and ruin! Say, my respected hearers, would not such a course as this, grieve, in the outset, their minister, and wrong their own souls? But, beloved brethren, we are persuaded better things of you, though we thus speak. We are happy to learn that you have made provisions for the temporal wants of your pastor, and we trust they will continue. That every true pastor ought to be comfortably supported by his church, if they have the ability to do it, is confirmed by that authority, from which there lies no appeal. "Do ye not know that they, which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." A word to the wise is sufficient. Think not when you have carried your earthly substance to feed your minister, that you are entitled to much praise—you have only discharged a debt of justice. Nor must you be satisfied when you have bestowed only a scanty support, and of that too, which cost you but little; but remember the divine injunction, "Let him that is taught in the word, communicate unto him that teacheth in all good things." We admit that a church may be so small in number, and possess so little of the riches of this world, as to be unable to give to their pastor much support. If he be contented to remain with them, and desire no more from them, than they are able to impart, and, is willing to labor with his hands, to help in the support of his family, he is to be commended for his self-denial, and not censured for his attendance on labor, for he is supported in his conduct by the same authority, which makes it the duty of wealthy churches to support their pastors, and the duty of such pastors to give themselves wholly to their appropriate work,

6. By declining to co-operate with him in those gospel measures, which he may adopt to advance the cause of virtue and religion Every true minister of Christ takes a lively concern in the present charitable and unexampled exertions to enlighten and reform the world. He wishes to have his people drink deeply into the same spirit. He adopts prudent means to promote the literary and moral improvement of the rising generation, or to excite a spirit of enlightened zeal and liberality in the missionary interest. But he cannot do much alone. If the brethren oppose his benevolent designs or refuse to lend him their concurring aid, he is wounded and disheartened, and after a few unsuccessful endeavors to lead his people to take an active part in extending the Messiah's peaceful kingdom, he settles into despondency, and mourns that they will have little of the honor and blessedness of conveying the light of life to the dark regions of moral death.

7. The pastor is grieved when the church neglect to pray for him. Your prayers he prizes above your gold. With hold them from him, and he will despair of success among you, bestow on him whatever else you please, the victory will certainly be on the side of the enemy, if Aaron and Hur step away and leave the hands of their pastor to fall through heaviness I have often said, and am ready to repeat, that, under God, it depends more upon the prayers of the Church, whether the word shall prosper, than upon the zeal and fidelity of their minister. The great, the learned, the eloquent, the inspired apostle, often and fervently pressed the Church to pray for him, that utterance might be granted him, and that he might speak with all boldness. How much more then do poor, uninspired, earthern vessels at this day, need your prayers, that they may be favored with the presence of the Holy Ghost at all times, when they attempt to preach the everlasting gospel. What are even the best of them without divine aid? nothing better than a sounding brass or a tinkling cymbal. The strongest can do nothing without the power of the spirit, and the weakest can do all things when Christ strengthens them. Is your minister young and timid, he needs your prayers; is he old, confident and gifted, still he needs your prayers. Whether he be as illiterate as the herdmen of Tekoa, or as wise as king Solomon: whether he stammer like Moses, or speak with the eloquence of an Angel, he needs your prayers. For without the power of the Spirit, even Gabriel himself could not convert the infant sinner. Pray then for your minister Let no one plead exemption from this duty who has a renewed heart and a tongue to speak. Have you no courage to pray in public, then your secret cries "often beat at the portals of heaven," and a gracious God will hear and bless his labors. Have you no silver and gold to confer, give him your hearty prayers, and he will bestow as great a gift as can come from the king on his throne. It is not wealth, nor parts, nor eloquence, that will render prayer effectual. But when it is the spiritual breathing of a broken and trembling heart, even though it dwell, like that of Lazarus, in a body, covered with disease and rags, it will rise up before the throne of mercy as incense of sweet perfume, and prevail with the God of heaven. Do you wish to have your minister come to you enriched with heavenly wine, carry him then in the arms of prayer to Christ, that nail, fastened in a sure place, on which hang all the glory of his Father's house, the offspring and the issue, and who must equally fill every vessel of mercy, from the smallest cup to the largest flagon.

To be continued.

AMERICAN BIBLE SOCIETY.

REV. MR. M'ILVAINE'S SPEECH.

(*Continued from page* 100.)

But, still, inasmuch as among the multitudes of the destitute so few are willing to read with diligence, and the million is composed of minds unconcerned and indolent; of the wicked and inimical, having all customs and opinions, all prejudices and aversions; we say nothing derogatory to the wisdom, inspiration, and divine excellence of the Bible, in asserting, that if, in giving it to the destitute indifferent, our reliance be not upon an influence higher and stronger than its own to gain their attention, we see no encouraging prospect of accomplishing extensively the most important purposes of this institution. Hence, we infer that the sanguine expectations of those who have gone out in such hosts and spirit, to spread the saving truth of God, by the distribution of the Scriptures; are founded upon no merely philosophical adaptation of human means; no ordinary calculations from cause to effect; no studious comparison of the force of truth with the great moral wilderness to be subdued and enlightened; but upon the simple belief, that God will honour his Word by the company of his grace, and, whether by the agency of other means or without them, will make it in some way or other, "quick and powerful" to the conversion of sinners. "We walk by faith, not by sight," is a declaration as applicable to the path of Bible Societies in the circulation of the Word, as to the path of their Christian members in their pilgrimage to Heaven. Their plain encouragement, and that which, in the failure of every other, shall weather out all the storms of opposition, is, simply, that the Holy Book, in its present construction, repulsive as it may be to many of those to whom it takes its message, is the Book of God, written for the use of the world; and that, while their calling is not to measure its fitness, but promote its circulation, the power of the Most High will achieve success to their labours; and just as he once removed the veil from their own eyes, to show them the beauty of his Word, and so often, to the poor and simple, hath made the Bible "the lamp of their feet, and the light of their path," will go out to the farthest regions of the earth, whither the Scriptures shall be sent, to awaken them that sleep, and open the eyes of the blind to the way of salvation. Let any now object to these distributors of the bread of life, that he perceives in the Bible no intrinsic force to spread the knowledge of the truth to ignorant, indifferent and wicked millions, and their answer is at hand; that the intrinsic force of the Scriptures is not their great dependance, but the force of that Omnipotent One by whom the Scriptures were indited. Like St. Paul, in his preaching, the Bible comes "not with excellency of speech or of wisdom, declaring unto us the testimony of God"—"not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that our faith should not stand in the wisdom of men, but in the power of God." As the cross of Christ to the Greek and the Hebrew, the Bible may be "foolishness" to some, and "a stumblingblock" to others; while to them who are saved, it is "the power and wisdom of God."—Thus do we arrive at the true worth and bold promise of the great work before us, and behold the vast efforts for the distribution of the Scriptures invested with all their rightful dignity, not merely as parts of a work of extensive benevolence, admirable for its zeal, wonderful for its combinations, and glorious for its benefits, but as the several movements of an enterprize led by the Lord of Hosts, for the rescue of hundreds of millions of immortal souls from the slavery of sin, and an eternity of misery—an enterprize projected in the wisdom and proceeding in the strength of the Eternal, men its soldiers, the Word their weapon, and to the Triune God the glory everlasting.

Men and Brethren, in a service so exalted and glorious, can the zeal of Christians tire till the whole earth is covered with the knowledge of God? Commissioned by authority so supreme, and followed by support so omnipotent, let us go forth in the confidence and single-eyed devotion of the faithful Abraham, and though our way, like his, should be strange, and the land of our labours possessed by our enemies, a generation shall at length arise in the land that praise the God of the Bible. When scattering abroad the good seed of the Word, though it should seem to fall but among thorns, or on the sterile highway, yet let us trust the Lord for a harvest, an hundred fold unto life everlasting. We will not countenance, indeed, the most unfounded charge, that in uniting our energies to circulate the Bible unattended by note or comment, we would separate those several means of grace which the Lord hath appointed to his Church. Though, in our character as members of Bible Societies, we do not directly contribute to the support of the Ministry, the sending of the Missionaries, or the administration of the Sacraments; yet will we answer the objection of certain that oppose themselves, by letting it be manifest, that if, in the support of all these means of grace, there are none to be found under the badge of a Bible Society; the most zealous, laborious, and liberal in that support, are the very men who, in the proper place, are the readiest to wear that badge, & toil in the cause it indicates. We do and will labour to send to the destitute all the privileges of the Gospel, all the means of heavenly grace; but, still, if in a state of need, it be but the solitary Bible we can afford, let none despair of a blessing. We will take the clay and the spittle and lay it upon the eyes of the blind, trusting in Him that sets the example for "light to arise out of darkness." We will take the few "barley loaves" and go out among the enhungered thousands, believing in God to make them the bread of life to multitudes. If, when we have taken up our burden of Bibles and found a region of want, we behold no desire for the word, but on every side the evidence of deplorable listlessness; every eye closed to the treasures of the Gospel; every ear deaf to its instructions, let us not be "faithless, but believing;" let us distribute our precious volumes and come away in confidence that He who first displayed to us the treasures of his word, and so often, to the deaf and the obdurate, hath made his Scriptures speak a lesson of overcoming and converting force, will, in his own time and way, provide for his word not readers only, but rejoicing disciples. Yea, though in the region of want we find but the universal evidence of the most appalling spiritual death; though, like a prophet of old, we be led "into the midst of a valley full of bones," and human reason say unto us, in the spirit of unbelief, "son of man, can these dry bones live?" yet, in the name of God, may we bid these bones "receive the word of the Lord," and the Spirit, as the "wind that bloweth where it listeth," shall "breathe upon those slain" and raise an army for the Lord of Hosts.

Thus is the work of Bible Societies a work of faith. On the measure of our faith do our zeal, animation, and perseverance depend. Then may the merciful say, 'Lord increase our faith,' and the faith of all our brethren in this work; and make us rejoice not only in the hope of the glory of God in heaven, but in devout expectation that the time is not far distant when his "praise shall be known upon earth, his saving health among all nations." But what besides praying shall we do for the strength of our faith? Who that has "tasted the good word of God and felt the powers of the world to come," is not ready to answer, "*search the Scriptures?*" Learn the truth; feel its power; cherish its promises; "count all things but loss for the excellency of the knowledge of Jesus Christ;" then shall we have that living bread on which alone we can grow in faith. Thus, as we give away the Word of Life to the destitute, let us first press it in love to our own hearts, and may the industry of every advocate of this work, in circulating the Scriptures, be only exceeded by his diligence in reading and his faithfulness in obeying them!

FROM MR. CHRISTMAS' ADDRESS

At the anniversary of the American Sunday School Union.

When I cast my eye over their deplorable condition, I perceive there is a moral certainty that the present grown up generation of Canadians will go down to the grave in their present almost heathenish ignorance of the Gospel of Christ. But then there is hope with the youth; we can get them into our Sunday Schools, and we trust that the leaven of the gospel will yet leaven the whole lump. We believe we have the instrument which can uproot the deep laid foundations of error, however established by the venerableness of age, or the sanction of authority. We have got what Archimedes wanted—we have found *the fulcrum*. It is the *rising generation*. And we have the *lever* too—it is *the truth of God*, which shall turn an inverted universe back again to its centre. More exertion has been made in Sabbath schools in that country, than in any other way:—for most that has been done we are indebted to a man whose praise should be in all the churches, and whose record is on high. I allude to a self-denying missionary, who makes the tour of both the Canadas about twice a year, visiting and establishing Sunday schools. I mean the Rev. Thaddeus Osgood, whose very name, indicative of *good*, should be dear to every good man. I wish his zeal in this cause were felt by all of us who bear the same holy commission. Oh! if my voice could reach every minister of the Gospel, wherever he is found, in the populous city, in the peaceful sequestration of the country, on the mountain's side, or in the boundless contiguity of the western wilderness, I would say to them, attend to and promote Sabbath school instruction. I would say to every loiterer in this vineyard, 'Why stand ye here all the day idle?

In the romantic chivalry which haloes the brow of the foreign missionary, planting his foot on the blood-consecrated summit of Calvary, or carrying the genial light, enkindled from above, along the dark and frozen shores of misnomered *Green*-land—in the grandeur of the Bible Society, rolling through the wilderness its stream of blessing, fed by the typographical art, which accomplishes more wonders than the typical rod of Moses, which struck the rock of Horeb; or in the effectiveness of the tract system, on ten thousand wings, bearing the Gospel all abroad, we forget the humble—the silent—but the no less effectual operation of the Sunday school system.

The American Sunday School Union, though but a year old, has already attained a national stature. Though young, it is the infant Hercules, which can strangle the serpents which an evil power might send for its destruction. Though young it is strong—it is strong, because it has the guarantee of Omnipotence on its side.—Though the shoot was planted but last year, yet springing up beside many waters; it is already spreading its boughs like the cedars of Lebanon. It is reaching from your Eastern Maine to your Southern Georgia. It is extending beyond the Alleghany range, and we hope it will throw its refreshing shadow across into Canada, and let us pluck its fruit from the extremity of the branches:—and let this city, where it takes root, ever cherish it as one of her noblest institutions. May the neighboring liberal and wealthy Corinth prosper with her American Bible Society! May this elegant and enlightened Athens prosper with her American Sunday School Union, and may ten thousand grateful children, whom her beneficence has fed with the bread of life, rise up to say, "Peace be within thy walls!—prosperitity within thy palaces!"

SUPPORT OF SABBATH SCHOOLS.

It is stated in the Columbian Star, that President Adams, on the morning after the last meeting of the Sabbath School Union in the city of Washington, sent through the hands of Rev. Mr. Baker, *twenty-five Dollars*, to the Dorcas Society in the western part of the city, to aid in furnishing clothes to the indigent pupils of the Sabbath Schools. The same article also mentions that Maj. Gen. Brown has subscribed to the Sabbath School of St. Johns's Church, the sum of *twenty-dollars*, to the Dorcas Society in the western part of the city, to aid in furnishing clothes to the indigent pupils of the Sabbath Schools. The same article also mentions that Maj. Gen. Brown has subscribed to the Sabbath School of St. John's Church, the sum of *twenty dollars* annually. And it is added, "The Sabbath Schools in this city are known to have revived considerably since the annual meeting. One has increased from from 59 average attendants to 150."

In connexion with the above facts, we would remark that his Excellency Governor Morril, of this state, contributed *Ten Dollars* at the formation of the New Hampshire Sabbath School Union, to constitute himself a life member of this institution; and that he is the only person who has contributed thus liberally.—*N. H. Repository.*

From the Recorder & Telegraph.

Died in Fitchburg, May 7, 1825, Deacon Ephraim Kimball, aged 73. He was a member of the church of Christ about 24 years, and a deacon in it about 16 years. His remains were carried to the house of God; and a sermon was preached from these words—"The wicked is driven away in his wickedness; but the righteous hath hope in his death." The following is an extract from the sermon.

"We have now before us a strong and powerful testimony to the truth that "the righteous hath hope in his death." He whose remains we have this day brought into the sanctuary, was, we believe, a righteous man. He had seen his true character as a sinner. He had renounced every other refuge as worthless and incompetent to protect him; and he had fled to Jesus and on *him* alone fixed all his hopes for eternity. To Jesus as his Saviour he resigned his heart and the Spirit of the Almighty renewed it. He took away his carnal mind and made him a new creature. His faith and piety increased through life; and in death he had a hope full of immortality.

"During the first 48 years of his life he was a strong opposer to the doctrines of grace;—those doctrines which he afterwards embraced, and which gave him the sweetest comfort and peace in death. For many years he trusted in a refuge of lies. To use his own language—*He tried hard to believe in the doctrine of universal salvation.* This doctrine he always advocated, though he never felt perfectly satisfied of its truth. There was a secret conviction in his mind after all, that it might prove false, and leave him without hope. The circumstances, which led to a change of his religious views, were somewhat remarkable. He called at a neighbour's house to pass away an evening. His friend was also a Universalist, and soon began to vilify the doctrines of grace and produce arguments in support of his favorite system. Out of mere curiosity, Mr, Kimball opposed his friend's reasonings and began to argue in favour of evangelical views. The moment he took this ground, he felt a conviction in his own mind that he was arguing for the better cause. He felt it easier to maintain the doctrines of grace, than he had ever found it to maintain the notion of universal salvation. It was like standing on solid ground, which nothing could shake or destroy. He returned home with a full heart. From that time he renounced his false refuge. About a year passed away before he discovered evidence within himself of a real change of heart. Now all his opposition to divine truth died away. He gave up his soul to Christ Jesus as his crucified Redeemer. He was firm and zealous in his Master's service. His faith and hope increased till the close of life. Then he had a glorious anticipation of future rest. The pains of his body for a time were severe; but his soul was on the confines of heaven ready to depart and be with Christ. He even longed and panted for the hour of dissolution. His language was—"O where is death—why is he so long coming."—When asked if he felt supported and comforted in his mind, his answer was "perfectly." He said he had given his soul to Christ and was willing to leave his all in his hands When asked if he would take any thing to refresh him he replied, "No. I wish for nothing but to die. That will cure all."

"Thus died this aged disciple of Christ; and he had hope in his death, a hope which he had obtained by renouncing a refuge of lies and giving his heart to Christ; a hope which will never make him ashamed, and which, we trust, is now swallowed up in the bright visions of heaven.".

Mr. Wolf and the Syrian Bishop.—Bishop Abdalahd, of Merdeen [says Mr. Wolf in his Journal,] who is enthusiastically attached to his Syriac language, observed to me to-day, "God speaks in Syriac, Adam spake Syriac, Moses spake Syriac." I asked him in return, what language the Serpent spake who deceived Adam? He laughed. The bishop also declares that the Syrian Christians are the true children of Israel—the root of Christianity. I read to him Rom. xi. 28.